

Protestant Admirer

OR, AN ANSWER TO THE VINDICATION OF A Popish SUCCESSOR.

SIR,

WHO and what you are, I do not infallibly know, but suppose without wronging you, I may for want of a name call you Mr. *Little Worth*; Indeed you entitle yourself true Patriot, but I fear it is of *Italy* where bloody *Rome* stands, and not of *England* where Loyal *London* stands. I have read your Paper called *Weighty Considerations*, which being put into Protestant Scales, It may be truly said, *Thou art weighed in the Balance and art found wanting*; and in the reading of them I am filled with the following admiration.

(1) I do admire your confidence in Dedicating such a foolish Paper to the wise consideration of so great a Prince and Monarch as the King of *England* is, together with his Honourable Privy Council, in which you manifest as if you were already, or else had a mind to be some great States-man; but this I must say that all *English* Protestants have cause to cry out from Such States-men good Lord deliver us. Your Paper doth signifie as if you did sometimes read the holy Scriptures, I wish you had well considered the words of the wisest of Kings; *His Neighbour cometh and searcheth him out*.

(2) I admire you should present two sheets of paper to his Majesty, and send them abroad to the World, and say nothing of the Horrid and Damnable Popish Plot that is now in being, to Murder the King, Subvert the Government, and destroy the Protestant Religion; are you willing it should be forgot or would you have us believe there is no Popish plot in *England*? What do you think to shelter your self under the wings of Royal Majesty while you strive to bring in a future Ruine upon his three Kingdoms? Would God His Majesty may call to mind what is recorded in holy Writ, for the learning of all great men, how *Joab* while he spake peaceable to *Abner* smote him under the fifth Rib that he dyed, 2 Sam. 3. 27.

(3) I Admire that at such a day as this is, in which the King and Kingdom are next door to destruction, you should come forth like *Goliath* of the *Philistian* Army (*viz.*) the Bloody Papiests, and strive to put fear and dread in the *English Israel*, (*viz.*) the poor Protestants, what Sir did you think that the Lord of Hosts would be less mindful of his *Israel* now, and stir up none to meet you who appeareth in worse manner then *Goliath* did? for he being an enemy to *Israel* appeared no other but such an one, but you appear for the *Philistines*, and yet seem to be on *Israel*'s side, and therefore the more dangerous; but behold a poor Protestant, one of the meanest of all our *English* Tribes, cometh forth in the Name of *Englands* God to meet you as poor *David* did, with sling and stone, even so I in a plain and mean way of reasoning let fly at you, the Lord of Hosts direct this to your heart as he did *David*'s stone to the *Philistines* Head, that so you may fall, and all the Popish *Philistines* fly away; I will do what I can with you, who are as *Goliath*, and leave the pursuit of the *Philistian* Army to the Worthies of our *English Israel* (*viz.*) our Protestant Parliament.

(4) I Admire you should talk at so bold a rate of the Laws of the Kingdom, as if the King with his Lords and Commons assembled in Parliament could not without breach of Law provide for the future happinss of the Kingdom, by establishing a Protestant Successor, that so *England* may not be undone by a Papiest; I pray you Sir take into consideration that weighty Speech lately made in Parliament, which sheweth that to talk at such a rate is a transgression to be punished with premonition. Surely what that worthy Gentleman said in this matter was Law or his own Notion, but we have cause to conclude it to be Law because the House of Commons did not rebuke him for it, and also let the Bill against the Duke of York pass. However if you think he hath offered his own Notion in stead of Law, I wish with all my heart you may appear in Parliament, (not as a member, but) as the Advocate of a Popish Successor; and if you suffer for it, remember it is but what you perswaded all the Protestants in *England* to endure under your popish Successor, which will be far short of theirs. And for as much as you have been so bold in your Paper to affirm you had the best Cause in the world to manage, respecting faithfulness to God and Loyalty to your Prince, be not afraid to appear before the Parliament, that by Informing them you may inform all *England*, and to prevent that which you account a great sin.

I am not willing to retain any Error in any matter, but I do not see cause to change my mind from any thing offered in your (called weighty Considerations; but perceiving you to be a Man of parts (if not abused) and supposing you have much more to say, I beseech you, for the Successors sake, and the Kingdoms, Plead this Cause in the High Court of Parliament: If you be a Protestant, it is better to suffer a Prison or a Fine under a Protestant King and Parliament than to be Burnt under a Popish Successor; who, it may be, will Favour you for this Service, though he destroy thousands of others that now Reason against him, from Love to their Country, and him also in preventing the wronging of his Conscience to obtain a Crown. And if you are afraid to venture upon this now, I can hardly believe you will burn and not turn under his Power you so much plead for. But if you be a Papist, then no wonder you thus cunningly perswade the poor Protestants to lose their Inheritance and Lives also.

(5.) I Admire you should call a Popish Successor the best of Princes, (Sir, you smell strong of *Rome*) God deliver His Majesty from such Flatterers: What, do you think that the King and Parliament cannot find out a Protestant Prince to be his Successor? which if they should, I think you would not then own your Paper, and who so ready as such as you to call him the best of Princes, rather than be without preferment under him.

(6.) I Admire you should so highly pretend to plead the Kings Power, and at the same time strive to take it away, by insinuating as if he with his Lords and Commons could not Establish another Successor, for the future Happiness of his three Kingdoms; I thought all *England* had Learned by this time, that the repealing of bad Laws, and making better, had been in the power of King and Parliament.

(7.) I Admire you should make mention of *Cook* upon *Littleton*, That if the right Heir of the Crown be Attained of Treason, yet the Crown shall descend to him: What, Sir, have you a mind to encourage Treason, because such an one will be safe in it (if this be true) the Lord of Heaven open the King of *Englands* Eyes, that he may see his Danger, and remember that the first Murderer that ever was in the World was by the hands of a Brother, viz. *Cain* killed *Abel*; yet I would fain hope that the Royal Brother of our King hath Learned to abhor such Wickedness, however it is good to consider, what bad Principles, with Worldly Glory, wicked Counsellors and Satans Temptations (especially if he may be safe in it) may lead frail Man unto: But let us consider a little further *Cook* upon *Littleton*, and inquire, first, whether these words be Law, or his Notion as a Lawyer. Secondly, if it should appear they are Law, whether it will agree with the Wisdom and Safety of any King (whether Protestant or Papist) to let such a Law be unrepealed, seeing a Successor may be a Traytor, and yet must have the Crown. Pray, Sir, consider, it is no breach of Law to Repeal a bad Law, and make a better.

(8.) I Admire among many of your Follies you should call the Parliament Omnipotent, in a way of Mockery, and apply these words to the Protestants, *O Foolish and Timorous Country-men, who hath bewitched you?* Pray, Sir, let me return them to you, *O Foolish and Impudent Country-men, who hath bewitched you?* That you should use such words as doth proclaim you to be very near of Kin to one of the Grand Traytors, viz. *Mr. Coleman*, for these be his words in which he Mocked the Parliament in his Letter to the *French Kings* Confessor (viz. Omnipotent Parliament.) Sir, how dare you upbraid our Worthy Protestant Parliament to our *English* Protestant King, as a Traytor did to the Confessor of a Popish *French* King? What, were you brought up in the Traytors School? Truly, Sir, I do not like your Learning.

(9.) I Admire that you should say, a King of *England*, though the most Zealous Papist, cannot Subvert the Government and Protestant Religion as it is Established; and you Rebuke the Protestants for having so little Faith, as not to believe this to be true. What, Sir, do you mean to wheedle the Protestant out of their Reason and Memory of things upon Record? Truly we have been too much thus abused already, and though our Eye-sight hath been much dimm'd, we are not yet stark Blind, thanks be to God and the two last Parliaments for some Eye-salve, whereby we see our present and future Danger; and besides this, we have heard of a Popish Successor that hath Subverted the Government and Protestant Religion, viz. *Queen Mary*: pray do not think to Quibble with us, and say, you mentioned a King that could not do thus, for if a Woman hath done such Mischief, we think a Man may do as much, if not more; and whereas you perswade the Protestants to Embrace a Popish Successor, because the Popish party did suffer *Queen Elizabeth* to come to the Crown. What, Sir, have you forgot, or do you not believe that Endeavours were used by the Papists to prevent that good Ladys coming to the Crown, witness her Imprisonment in the Tower, and at *Woodstock*, and a Warrant privately Sealed for her Execution without any publick Tryal, witness a party of Men with Coats of Mail to Assault her at *Woodstock*, but God strangely prevented them: Witness *Queen Maries* pretending to be with Child, when it was not so, thereby striving to bring in a false Heir to the Crown, and so put by the good Lady *Elizabeth*. I pray you Read the Chronicles of *England*, and *Foxes* Acts and Monuments. And you are pleased to Reprove the Protestants for being more mistrustful of Gods providence than the Papists were at *Queen Elizabeths* coming to the Crown, surely you cannot think the Papists had any great Faith in the flourishing of their Religion under a Protestant Successor.

Successor: However we Protestants think it will be Foolishness and Presumption rather than Faith in God, to expect the Flourishing of the Protestant Religion under a Popish Successor. Truly we think we have cause to improve the Old Proverb, *The Burnt Child dreads the Fire*: And whereas you say, the Successor is bounded and limited by Laws, and therefore cannot hurt the Protestants. We think it is not impossible, nor improbable for a Popish Successor to have a Popish Parliament, or Rule without a Parliament, and then farewell all the Happiness of Protestants, viz. Estates, Liberties, Religion, and Lives.

(10.) I Admire you should so much plead the breach of Law, in dis-inheriting an Heir, whereas it is a common thing for the Father to dis-inherit the Son, and one Brother to dis-inherit another, and not break the Law, but do it by Law. I suppose if you were possessed of ten thousand pound *per an.* and should fore-see that your Son or Brother would destroy the Estate, and Ruine the Family after your Decease; you would not think it an Act of Folly or Dishonesty to dispose of the Estate for the well-fare of your Posterity: And besides this, we must consider there is a vast difference between being Heir to an Estate of Houses and Land (which are senseless things) and Heir to the Government over a people who have Rational Souls (whose Consent is concerned in this Matter) and who are capable of Rejoycing and praying God in a state of Happiness, or of groaning and lamenting under a state of Misery. And if it should be the Mercy of England to be thus provided for by the King, who is the Father of the Kingdom; and by Parliament, who is the King and Kingdoms great Council, then the Oath of Allegiance will not be violated, because the people are thereby bound to him that is Successor according to Law; and such an one cannot be counted an Usurper, because he doth not force himself upon the Kingdom, but is Established before-hand by King and Parliament. And whereas in the beginning of your paper you seemed to Glory in the words of Cook upon Littleton, concerning the Crown descending to the Heir, though Attainted with Treason; yet afterwards when you take notice of Cook upon Littleton in these words (*None is Heir before the Death of his Ancestors but only the Heir Apparent*) here you slight and reproach Cook upon Littleton, saying, by Cooks leave this his Observation is fallacious and Impertinent. What, Sir, I perceive you cannot believe all that Cook saith to be Law, except it be that the Heir Attainted with Treason must have the Crown.

(11.) I Admire you should so bitterly Reflect on persons and things in time past, when as His Majesty hath been pleased to Bury them in the Grave of Oblivion, and hath received some persons formerly Offending into favour, and crowned them with great Dignity, being well satisfied in their Loyalty; and the very people you Reproach with the Name of Infamy have behaved themselves with peaceable-subjection to Authority, though many times under very hard usage for Conscience sake. But pray, Sir, where is your Obedience to the Commands of the King, viz. to lay aside all Names of Infamy and Distinction? And besides this, you do not spare the Parliament, calling the House of Commons *Fiery Zealots, Turbulent Zealots, and Robbers of those they should Honour and Obey*: By this His Majesty may perceive how you would let fly your Reflections at him also, if he should not please you. What, Sir, have you a mind to set King and people at variance, who are now at peace? And do you think to scare His Majesty from agreeing with his Parliament, in providing for the future welfare of the Kingdom? in this Matter, I will say to you, as the Angel of God said to Satan, *Zeck. 3. 2. The Lord Rebuke thee, the Lord that hath chosen Jerusalem, Rebuke thee.*

(12.) I Admire you should account it such a Wickedness and sin against God to dis-inherit a Successor, as if the whole Law of God were violated; surely you have not considered that Scripture, *Sin is the Transgression of the Law*: Now God did never make a Law either for his own people Israel, or for the Nations of the World, that the next of Blood to the Crown must always wear it. Truly, Sir, I cannot find any such Law of God in our Protestant Bible: And if there is no such Law that doth always command such a Succession, it cannot be a sin against God sometimes to let such a Succession be laid aside, for it's written in another place, *Where there's no Law, there is no Transgression*: And besides this, we find in the Holy Scriptures, that those who were not next of blood to the Crown did wear it by Gods Approbation: *David succeeded Saul* in the Government; and not any of *Saul's* Children; *Solomon succeeded David*, and not *David's* Eldest son: and I hope these Successors may be well called *the best of Princes*.

But suppose it could be proved that God had Established such a Succession of Princes in Israel as you plead for, that will not prove that England is bound to such a Model of Government as Israel had, for the Nations of the World who were in Being at the same time of the Government of Israel, were not bound to have such a Government as they had; and if any venture to affirm, they were bound in this case, then mark what may be concluded from it, viz. That when the Government of Israel was by Judges, then should the other Nations have changed their Kings into Judges also. Indeed, Sir, I do think you will not be in haste to charge those Nations with sin, as you do charge your own Nation, though they did not Conform to Israel's Government. Furthermore, consider by the same Reason that Israel's Princely Government must be England's Rule, so must the Priestly Government be a Rule also; and this is a ready way to destroy the Church of England as it

is now established, for which you will have no thanks from our Protestant Clergy. Therefore, Sir, for the time to come Learn to be wiser, than to Charge either King, Parliament, or people with an against God, when no Law of God is broken.

CONCLUSION.

SIR,
I Beseech you Consider what a strange work you have undertaken, in perswading the Protestants to Embrace and accept of a Popish Successor.

(1.) First, In thus doing you put all the Protestants in England to venture all their Happiness in the hands, and under the power of one that is taught by the Sec of Rome not to keep Faith with Heretics; and will be required by the Authority of Rome to make his people Turn or Burn. How then can England, as it is now a Protestant Kingdom, be safe under such a Prince? Truly, Sir, we Protestants had rather for the present let you call us *O ye of little Faith*, than that you should cry out of us *Infidels*, *O ye of great Folly*.

(2.) Secondly, you put the Popish Successor upon wronging of his Conscience to obtain a Crown; for he must solemnly swear at his Coronation before God and the Kingdom, That he will Maintain and Defend the Protestant Religion, and all other the Rights and Privileges of the People, according to the Laws of the Kingdom; and we have sufficient cause to believe thus to swear, is contrary to his principles, and Conscience, and Authority of Rome. And should he be true to his Oath after making it; the Authority of the Sec of Rome would soon Excommunicate him, Depose, and Murder him.

Now therefore that all true Protestants in England may be free from all the Dangers that attend them in this Case; and that a Popish Successor may be free from all the Dangers that attend him in this Case: Let all true Protestants cry to God, that the King and Parliament may agree together to Establish a good Protestant Successor; And let all the People

Say Amen. Amen,

FINIS.